

AUGUST 1991

# Point three

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**Retirement Challenge • George MacLeod**

The magazine of



Toc H is a movement of people who seek to build friendships, and offer service, across the barriers that usually divide us from one another. The basic unit is a group - at best a good cross-section of the local neighbourhood - which meets together regularly, and seeks to serve the community around it. Toc H was founded in 1915 by the Rev P B 'Tubby' Clayton, and since then has been providing opportunities for people to test the Christian way by practical experiment.

All members pledge themselves to try:

1. To welcome all in friendship and lessen by habit of thought, word and deed the prejudices which separate people.
2. To give personal service.
3. To find their own convictions while listening with respect to the views of others.
4. To acknowledge the spiritual nature of man and to test the Christian way by trying it.

This magazine is a forum for ideas about Toc H and about the world as well as a record of Toc H service. Its title derives from the third of these Four Points.

## Where am I and where are we?

Dear Tubby

I hope you won't consider that an over-familiar form of address since we have never met. Let me introduce myself. I am the new Executive Secretary of Toc H - a grandiose title for a paper-pushing manager, but it is the nature of the task itself that is important to me, not what I am called.

I liked your reference in the 'centenary Round Robin' to having the 'utmost confidence' in the Toc H members of the future and it seems appropriate for me to write to you now, 24 years before the centenary party.

It is 1991 and the movement is not what it was between the two World Wars; many now perceive it to be dying. There is an ageing membership and insufficient young blood is being introduced. Some people would prefer to see us simply wound up and our assets used to fund the branches until they slip into oblivion and then given to support future ordinands.

I'm not sure that's what you would have wanted and, since no-one else can really tell me what Toc H is all about, I thought it best for me to go back to the source.

My background may not make me the best emissary, but let me first tell you a bit about myself so that you can either tell me to 'get lost' or we might be able to develop a workable rapport.

I'm 55 and, although I was born into a Jewish family, I wasn't brought up to worship in any faith - in fact I was sent to a Church of England school and was later accepted into the Roman Catholic faith. When my first marriage broke up I was barred from receiving the Sacraments, which didn't stop me from living but it felt like a loss of privileges. I cannot say that I am a deeply religious man but I do care passionately about the rights and dignity of my fellow beings and I am distressed by the division and conflict I see in the world.

I jumped at the chance to work for Toc H, feeling that I could identify with its aims and be more than just a bureaucratic administrator. That I have been accepted for what I am is what this

movement is all about - an acceptance of our fellows, regardless of colour, race or creed.

So here I am, a sort of Jewish Christian of no real denomination, assuming the task of assisting in the design of the Toc H of the future. I know I cannot do it alone and will have to listen to everyone, but I also need to get nearer to you in order to understand the original thinking behind Talbot House.

Forgive me if I seem to digress for a moment, but you never met my father because he fought in a different theatre of war; as a 'poor bloody infantryman' he marched and fought his way across France from 1915 and did not return home until 1919. He was no hero, and only attained the rank of sergeant because all his NCOs had been killed, but he fought through some of the bloodiest campaigns and carried psychological scars of the horrors he witnessed until he died. He rarely spoke of his experiences, but I know he was shocked by the brutality and senselessness of it all. Had he fought in Flanders, he might well have sought respite in Talbot House because the doors were open as much to him - a Jew - as they were to anyone else who wished to enter. He might well also have gone to the Upper Room, not to worship but to pause and reflect and be at one with his God and gain the inner strength he needed to face his tomorrow.

I'm sorry that I have gone on at such length without seeming to come to the point, but I felt you needed to know who I was before I started working with you.

I have probably said enough for the moment, but I shall write again and 'bounce off you' (please forgive the 90s expression) my own perceptions, to see if we can find a way forward which will reverse the present trend, because I believe that there is an even greater need today for that open door of Talbot House and for the spiritual respite that could be gained in the Upper Room.

Next month, if I am allowed to do so, I shall share with you my thoughts about what I see around me, what is happening to the movement you founded and how we might go forward into the new millennium. I do hope you will feel able to let me have your views and guidance on this journey.

Yours sincerely,

*Stewart Casimir, Wendover, Bucks*

**Editor: Ruth Boyd**

**Cover:** School surveys play a major part in both the detection of new Leprosy cases before they can cause disfigurement in children and in the health education programme so essential if the fear of the disease is to be overcome. In Hyderabad, where this survey was underway, more than 55,000 schoolchildren have been surveyed by HYLEP (Hyderabad City Project) staff, with over 100 new cases identified. It is also important that trained female staff are available for these surveys as it would not be permissible in certain religious communities for women or girls to be examined by men. *Photo: Jimmy Holmes LEPRA.*

Letters, articles and news items are welcomed and should be addressed to The Editor, *Point three*, Toc H Headquarters, 1 Forest Close, Wendover, Aylesbury, Bucks HP22 6BT. (Tel: 0296 623911)



Opinions expressed (including the editorial) are those of the individual contributors and not necessarily those of the Toc H movement.

*Point three* is available from Toc H Headquarters. Price: 30p per copy or £3.60 per year subscription. Any contribution towards the high cost of postage will be gratefully accepted.

### BRANCH NEWS

We would like to receive more news from branches about their work in the community, such as individual projects.

# George MacLeod and Toc H

An Appreciation by Ken Prideaux-Brunne.

*The Very Revd the Lord MacLeod of Fuinary, President of Toc H, founder of the Iona community and a former staff member, died on 29 June 1991.*

There is a strange fascination about the great 'ifs' of history - if Duke William had lost The Battle of Hastings, if the Archduke had survived the assassin's bullet at Sarajevo. And, in the narrower sphere of the history of Christianity in the 20th century, if George MacLeod had remained on the staff of Toc H. What then, might George MacLeod and Tubby Clayton have achieved, working in harness? Or were they both men of such stature, such powerfully and uncomfortably prophetic figures that each required his own sphere of influence?

However that may be, George MacLeod left the Toc H staff in 1925 and went as Assistant Minister to St Cuthbert's, one of the most prestigious churches in Edinburgh. With the eloquence of his preaching - he was to become, in the view of many, one of the finest orators in Britain - and his magnificent presence, he seemed set for a conventionally brilliant ecclesiastical career. Yet in 1930, at the worst of the last Depression, he took over Govan Old Parish in Glasgow because he knew that in Govan and places like it, lay the deepest challenge to the Church then as now.

His ministry in Govan was, in conventional terms, outstandingly successful - packed services and a wide range of social work for those in need. But he became increasingly convinced that this apparent success masked a deep and terrible failure. The faith had become so respectable that, for the poor and unemployed, it was simply a harmless irrelevance. If the faith was to live again something more radical than the revitalising of the conventional pattern was required. In 1938 he resigned to start the work for which he will above all be remembered, the creation of the Iona Community.

George MacLeod's vision was in many ways parallel to that of Tubby Clayton. Both men felt that it was the watering down of the Christian faith which had led to its irrelevance. Christianity had to be recovered in its fullness if it was to become once again something more than a hobby for the pious few. And the starting point had to be the creation of a community that would enable people to rediscover themselves and each other. For both men that new sense of

community could only arise when people worked together. It was as people shared a common task that they would discover their common humanity.

Both men, too, felt the need to develop a spirituality that would speak to modern man. Prayer had to be experienced as something natural and ordinary, yet essential. The sense of wonder and mystery had to be re-awakened. That was the significance of George MacLeod's choice of Iona, a place with a special and tangible atmosphere, a place 'where prayer has been valid', like T.S. Eliot's Little Gidding, a place where the veil that divides the natural world from the world of the Spirit is unusually thin, almost transparent.

However, if the vision which George MacLeod sought to turn into reality through the medium of the Iona Community was in these ways similar to the vision which Tubby Clayton expressed through Toc H, he added a further important dimension of his own. For him, as for the Old Testament prophets, God speaks through history. If the way of Jesus is relevant at all it must have something to say to the world of politics, the world of commerce, the world of industry. Christianity must have a political cutting edge. Not a party political edge, though his own leanings were made clear in the punning title of his book *Only One Way Left*, but a clear commitment to peace and justice. Peace and justice are not optional extras but essential elements of the Christian Gospel.

His experiences in the First World War - during which he was awarded the Military Cross - had made him a convinced pacifist and peace, which in East-West terms means disarmament and in North-South terms means economic justice, remains one of the central concerns of the Iona Community as a whole. Those in Toc H who share that commitment to peace do so as individuals. Toc H has never, as a Movement, taken a political stand.

Between Tubby Clayton and George MacLeod, then, there was this deep division. And there were disagreements, too, on what most people would have regarded as more trivial issues. Both were keen amateur

archaeologists. Both had the story-teller's gift for bringing history alive. Both had a particular interest in the early history of the Christian Church in Scotland. Unfortunately they reached different conclusions, told different stories. Nonetheless, they retained an abiding respect and affection for each other.

It was the two of them who decided that each summer the American Winant Volunteers should go to Iona for their 'orientation period' on arrival in Britain. For eight years we made that complex journey for an experience which I know remains vivid in the memory of many. The island was really too small to contain two such larger-than-life personalities.

There was a certain wariness in the atmosphere and on Tubby's side there was (for the most part) an uncharacteristic quiet and deference. But I remember one extraordinary evening in George MacLeod's living room. One more thing those two had in common was an apparently inexhaustable stock of humorous anecdotes and they sat, one at each end of the room, and lobbed stories back and forth to one another while the audience, about a dozen of us, swivelled from side to side as though watching a tennis match.

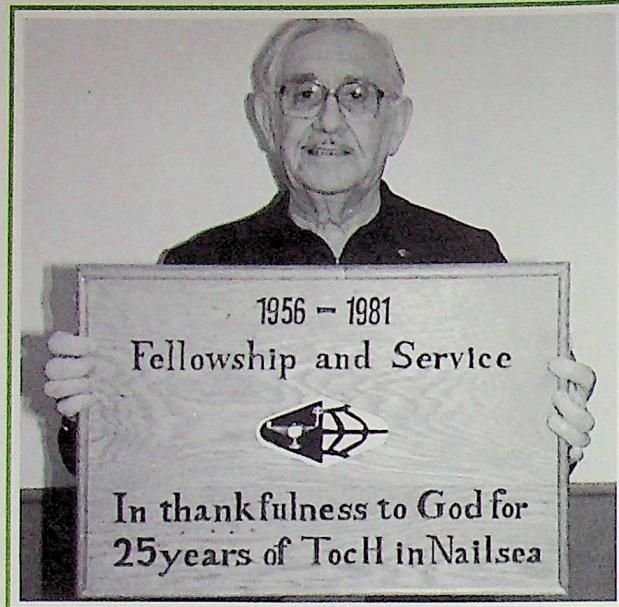
My abiding memories of George MacLeod are of the tall, distinguished figure, with military moustache, and compelling eyes, striding, shepherd's crook in hand, across the island of Iona, while American students 50 years his junior fell further and further behind. And of the deep, powerful, infinitely varied voice, an instrument trained over the years to strike fire from the dullest and most conventional soul.

George MacLeod was a prophet who enabled others to share his visions and to turn them into reality. He had, too, the wisdom to resign as leader of the Iona Community, so that the Community would not be trapped in his vision, drawn from the experience of Govan in the 1930s, but would continue to develop a corporate vision for the 21st century. Its fundamental concerns, however, remain those which George MacLeod identified: to rediscover a truly human community, to create a spirituality which can enrich the lives of modern men and women and to seek peace through all appropriate means, political as well as spiritual. The continuation of the Iona Community as a vibrant and creative force in the life of the whole Church, in Scotland and beyond, is the only memorial he would wish. ■

# Branch Life in the 1990's

by Jeremy Topham

## NAILSEA (M)



*Chairman, Joe Jones*

Our directions were to turn right at Gateway's, carry straight on into Silver Street, and it's on your right - and there it was: The Nailsea Toc H Hut. Mind you, the word 'hut' in no way does it justice. It's a bit like calling Buckingham Palace a house. Resplendent in a new coat of paint, obviously well cared for, and set back from the road behind its own small car park, the home of Nailsea Toc H is plainly a prized possession and focus of much community work.

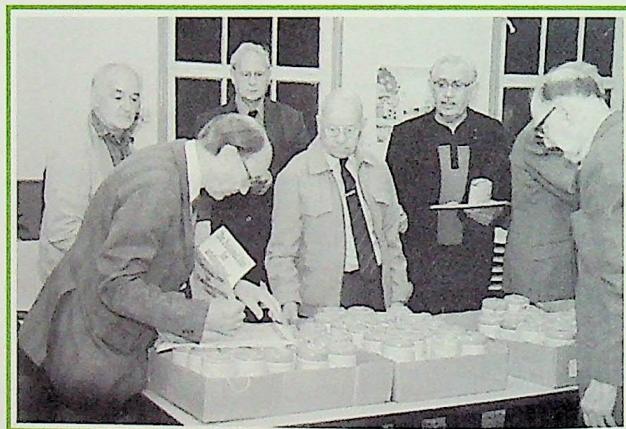
Members welcomed us and showed us round. The main hall is some 20 feet by 30 feet, and off that are smaller rooms, stores, kitchen and toilets. Again everything immaculately kept. We went outside to take the branch photograph and were accosted by a local resident. 'Why', he asked 'is the hut chimney always pouring out thick fumes on its neighbours?' Indignant denials from branch. 'I've seen them', said loc. res. in tones that settled the matter. There followed a break in proceedings when loc. res. was taken to the base of said chimney, shown that it did not have a fireplace, and indeed was sealed. Still he was unconvinced, suspecting that he was a victim of typical Toc H trickery - but he went quietly. A brief verdict by the branch that 'he's daft' closed the matter and we resumed. It's not all beer and skittles being a landlord.

We later found out that the hut is held in trust for the local community by three Toc H members, and besides the Nailsea Toc H branches it is used by activities as diverse as the horticultural society, a playgroup, a church group and tapdancing troupe. Over a thousand people a week use the

hut and we wondered if the place ever had time to cool down, never mind be cleaned and decorated to the standard it is! The routine tasks are carried out by members, with Cliff and Len doing the bookings. Each August there is a 'spring' clean.

The branch normally meets at 7.45 each Monday, Bank Holidays excepted, and publishes an annual programme in handy card form that tells the enquirer a little about the branch and what it does. There are some gaps left in the programme for the unexpected, and August is left free for the Hut.

At last we settled down to the branch meeting. This followed the traditional pattern of tea, business and speaker with Light and Homegoing Prayers. Often business is kept till last to allow the speaker full rein, but on our visit we wanted the 'full works'. The Log is important in that it is not dry-as-dust minutes but a living diary and is used to prompt news of members not present. Correspondence is dealt with by secretary, Stan Doorey. An application for financial support from the branch from a young volunteer was turned down because she had not given more information to the branch as requested. The Director's Notes were put to one side as being a bit too long to deal with at the time (how many other branches do that?)... and so on.



*Nailsea (M) Branch organising their Alexandra Rose Day Collection*

Advance notice was given of the quiz competition for the Knowle Cup. Chairman Joe Jones insists that it is the Know-all Cup. Each year the branch challenges the rest of the world in general knowledge, the winning team to hold the cup, and members have been known to travel from as far afield as Bristol to compete. We are invited. This is a bit like the putting green tyro being invited to play in the U.S. Open Masters Tournament!

There were 15 members present on our visit, out of a membership of 24 - a near-average attendance. The branch age range is 62 to 84 with an average of 73. Most Members



*The Branch presented two benches for Nailsea community use.  
Chairman, Joe Jones with Sian Oliver, Chairman of Nailsea Town Council.*

are regular attenders at the town's Methodist or Anglican churches. Of the 15 present on our visit, three had been members less than five years, four had been members between five and ten years, and eight had been members for more than ten years - an indication of a living branch regenerating itself. The newest recruit came in 1989 when a public meeting produced three new members. Generally the branch's tactic is to size up a potential new member in the locality and approach him directly. The initial contact with the branch for several members has been as speakers. Pilot Don Eatwell felt that one of the strengths of the branch was the members' diverse backgrounds: civil servant, hospital porter, tailor, accountant, dispenser, etc. The branch padre is also an active branch member.

The members' involvement in a wider Toc H is mainly at District level. Joe Jones is also District Chairman, while Jobmaster Len Elverd is District Treasurer. The branch has regular visits from the Regional Chairman and Councillors. Treasurer, Eric Robins, tells of the branch's responsibility for fundraising for projects based at the local school and how they are raising cash for Avon friendship circles. There is a Publicity Officer who is responsible for ensuring that activities and events are regularly reported in the local press.

Branch activities include a senior citizens' Christmas dinner in the spring. (Novel you may think, but after all, the branch hut spring-clean is done in August!) Then the same folk are given a summer outing and sometimes a winter trip to the pantomime.

In general, though, because of *anno domini*, the action is less physical nowadays. The branch is proud of the two benches

it has set at the roadside for tired wayfarers. An interesting aspect of this is that they have got the local council to adopt them and thus be responsible for maintenance and repairs.

On the night of our visit, members were busily engaged in the organisation of their Alexandra Rose Week collection. Some 60 boxes were being distributed and the event is expected to yield over £1500. This money is the principal factor in the financing of other activities.



*Nailsea (M) Branch Officers*

Why then is Nailsea Men's Branch successful? Why does it view its future with optimism? Why does it attract new members? Firstly we think it's got a purpose. Silly as it may sound, its hut is its anchor. The branch fulfils a great community need in providing and maintaining this facility and this in itself sustains them. Secondly, there is a great good humour in the branch. Nothing, however serious, should be taken too solemnly. Toc H is to be enjoyed, otherwise it loses its point. Hairshirts are out. Thirdly, the fellowship built patiently over time and never neglected creates a group large and vigorous enough to attract others to membership and remain viable. ■

# THE DECADE OF EVANGELISM

*John 14: 6-7: Jesus said to him, 'I am the way, and the truth, and the life; no one comes to the Father, but by me. If you had known me, you would have known my Father also; henceforth you know me and have seen him.'*

## The Ordinary Christian

by the Revd Eddie Curliss

### Introduction

The Decade of Evangelism is seen by many as the essence of what the churches are about - and their corporate activities. My own conviction is that the major impact of evangelism is through the witness of ordinary Christians. And with this premise we stress the importance of the Fourth Point of the Compass. To say that the Fourth Point summarises and draws together the other three points must make it our starting point as well as the finishing point. The Kingdom of God.... To Witness Humbly must surely be the challenge for all Christians whatever their abilities or talents - it is the commission given to all who would follow Jesus - witnessing by thought, word and deed our faith in the Christian religion and in its founder. And it is to its founder, the Lord Jesus Christ, that we turn to find how best we can effectively 'witness humbly' in this Decade of Evangelism.

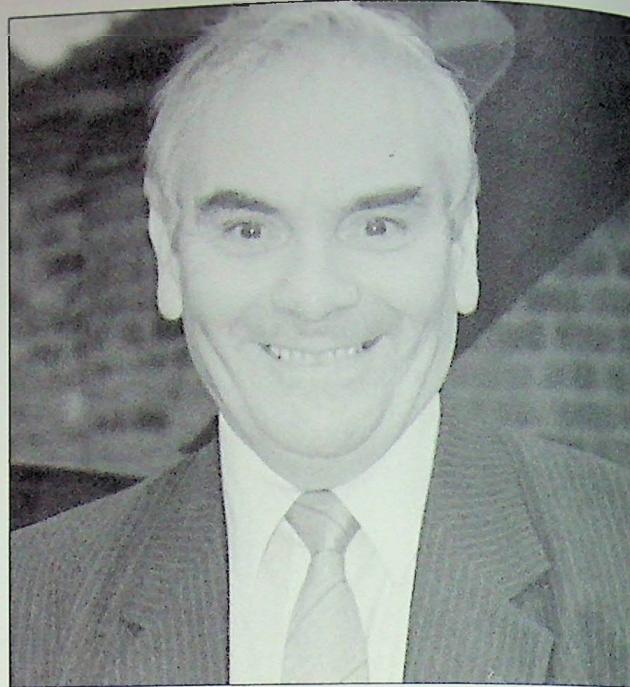
### I. Lights That Shine

*I have made you a light for the Gentiles that may bring salvation to the ends of the earth*

*(Isaiah 49:6; Acts 13:47)*

Jesus taught his disciples on the Sermon on the Mount (Matthew 5) 'You are the Light of the World'. Whatever else we are, whatever else we do, we are lights that will shine among those who are in darkness, and the light that we shine is the glory of our Lord Jesus and His Gospel. However, this seems to be an area of Christian witness that is dimming, mainly because Christians are afraid or ashamed to own the name of Jesus, and this is not difficult to understand, particularly in the light of the criticism and the doubts being expressed by the church on the person of the Lord Jesus. The Church itself is creating the controversy that seems to deny those articles of faith that mark Christ's divinity. His virgin birth, miracles and bodily resurrection. And when we deny these, then we cause others to doubt the authority of Jesus. And if we deny His name and authority, on what then do we base our claim to be Christians?

There is also the point of view that if we appear to be zealous for Christ and His Church, we are being racist and are discourteous to people of other faiths, because the claims of Jesus are blasphemous to the Muslims, heresy to the Jews.



*Revd. Eddie Curliss*

And so we are afraid to be effective witnesses in case we are seen to be too fanatical. But Jesus said that those who would be His disciples would be the Light of the World - that we might not seek to offend peoples of other faiths, but rather share with them the Good News of the Gospel of Jesus Christ. In order to experience the joy of being Messengers of the Evangel we must shine and not be shy, glow and not be ashamed, declare and not be afraid.

While speaking with the Director recently, I commented on the verbal and literary objections there appeared to be to the Fourth Point by what seemed a large section of the ordinary members of Toc H. He assured me that this was only a very vocal minority. If this is the case then there is very much a need for the Silent Majority to shine for Jesus; that by working within our Christian principles we might see a real growth in the ranks of our Christian organisation - Toc H.

### II. Fertile Branches

*You did not choose me, but I chose you to go and bear fruit - fruit that will last*

*(John 15:16)*

Jesus said, 'I am the Vine and you are the branches'. While the Vine gives life and vitality to the branches, it is nonetheless the responsibility of the branches to bear the fruit, and this is not something that we are merely obliged to do, but Christ commands and commissions us to do it. 'I have chosen you to bear fruit' He stated. Bringing forth fruit is not only about shining, it is also about sharing; sharing our faith in that area of our lives that is our little world - in the home, workplace, school, marketplace, recreational centres, wherever we meet

with people. We share with by whatever they hear us say, or see us do, especially if they see that our words and deeds are in harmony. There is no growth in merely talking about loving widely or building bravely or thinking fairly, and our deeds are merely lukewarm attempts unless properly motivated.

As Christians, we speak and serve because the love of Christ constrains us. That is why we continue even against impossible odds and unjust criticisms, through the discouragement of falling numbers and ageing members. It is the love of Christ that encouraged our founders to envisage peace in the midst of a savage and bloody war. That sought to bring order and unity in the midst of confusion and division across the trenches. That saw love in the mountain of hate and man's inhumanity. That envisaged equality among all people when there was a high degree of class division. Surely this Decade of Evangelism will truly be served when we, the inheritors of that Vision, will work to make it a reality through our personal lives and in our branches. We are the branches, but the sort of fruit we bear depends on the quality of our love and labour.



### III. Salt That Purifies

*But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light*

*(1 Peter 3:9)*

Jesus said, 'Ye are the salt of the earth' (Matthew 5:13). One of the important functions of salt in Palestine at the time of Christ was as a purifying agent. In those days they did not have a sophisticated method of disposing of waste, and so

outside the town, city or village they would set up dung heaps. These were a source of contamination in two ways: first they caused violation of the religious laws about touching unclean things, and secondly they were a threat to health through the spread of disease. The method of dealing with these hazards was to spread the heaps with salt. And I am sure that this was in Jesus' mind when he said we are the salt of the earth, that is, we are the purifying agents in the world.

We are a holy people spreading God's standard of righteousness and justice in a world gone mad, where evil and injustice are commonplace. God entrusts to us the advancing of His kingdom in the world. That is why we pray. 'Thy will be done on earth as it is in Heaven'. This challenge is a personal one since God has touched our hearts and dealt lovingly and caringly with us. So we are to do likewise. By our call to a holy life we are to change our world. And we can do it - the evidence of history proves it. Look at the life of the 19th-century reformer, the 7th Earl of Shaftesbury, an MP who, after his conversion, took on the rich industrialists of the Industrial Revolution and fought for better conditions for exploited children. Their plight touched the heart of men like Charles Dickens and Charles Kingsley, who wrote about them so dramatically. But Lord Shaftesbury, this lone man, took on society and won. Elizabeth Fry, a frail Quaker lady, accepted the most unpopular challenges to champion the cause of ugly and forgotten people inhabiting the hell holes that were the prisons of her day. Filth, disease and death were all they had, but her small voice was heard. She confronted the powers of her day and won. She changed her world and we know her as the mother of prison reform.

We could go on, but must leave the problems of yesterday to yesterday's people. Our challenge is for our own day. Whatever causes we take up personally, or through our branches, we can change our world for the better - providing we are courageous. We can make this Decade of Evangelism a Decade of Holiness, when people will be brought back to faith, and this nation of ours will come back to God. Through faith we know that we are not alone, for faithful is He who calls us.

### Conclusion

One of our Christian leaders was asked the question, 'In the light of the MARC Europe Report, why is it that the established churches are losing members by the thousands, while the fundamental, house group fellowships, and pentecostal churches are growing?' He answered, 'Because these churches don't merely talk about caring, they really care'. Does this sum up what we must do in the Decade of Evangelism? And is this what Toc H means when describing the Fourth Point as 'Witnessing without words'?

**The Revd Eddie Curliss is a Methodist Minister on the Winsford circuit in Cheshire and a Toc H member.** ■

# LINKS WITH LEPRA

by Rachel Auger

A recent article assessing the current significance of Toc H founder Philip 'Tubby' Clayton (*Point three*, November 1990) referred to his long-term interest and involvement in the fight against leprosy. It was during the difficult times of the 1930s that Tubby Clayton became involved in the work of LEPRA (The British Leprosy Relief Association), which was struggling under the atmosphere of economic depression. He had first become aware of leprosy as a contemporary problem in 1932 when he visited West Africa and saw the conditions in which some leprosy sufferers were forced to exist. On seeing the higher morale of patients receiving care in Zaria, Nigeria, he was moved to speak out about leprosy on his return - where, at a Toc H meeting in Stepney, he called for volunteers to work overseas or to become involved in fundraising activities in the UK.

Whilst some of Tubby Clayton's ideas may have been a trifle extravagant (for instance, his desire to rename what was then known as the British Empire Leprosy Relief Association (BELRA) 'BelvDragon' - BELRA versus the Dragon of Leprosy!), it was under his direction that the important areas of volunteering overseas and fundraising in the UK were developed. Having put wind back into the sails of the association, Tubby remained on the LEPRA Executive Committee until his death in 1972.

Links between LEPRA and Toc H are not merely historical. Today, Miss Vera Harley MBE represents Toc H on LEPRA's Executive Committee and one of LEPRA's Regional Managers, Karen Routledge, has been involved with Toc H in the North East for a number of years. A further connection remains - that of Zaria, where Tubby first saw the opportunities for treating leprosy patients and where this year LEPRA has agreed to provide assistance to the Zaria National Tuberculosis and Leprosy Training Centre. This centre needs developing to fill the need for trained leprosy workers (Nigeria needs 464 trained supervisors and currently has only about 100).

Leprosy thrives in conditions of poor hygiene, overcrowding and poor nutrition, all conditions associated with poverty. It is most widespread in Asia, Africa and Latin America and is one of the oldest recorded diseases, with references to it as early as 600 BC in China and India. It is a disease which, if left untreated, disfigures and disables those afflicted by it. Caused by a tiny germ similar to that causing tuberculosis, it attacks the nerves of the body's extremities - hands, feet, nose, etc. Unable to feel pain in these affected areas, sufferers are particularly prone to injuries and burns which often develop into ulcers, eating away at fingers and toes. It is this injury and not, as a common misconception would have it, the disease itself which can cause the loss of digits and limbs. Three quarters of a million leprosy sufferers are



KARNATAKA STATE. Field workers, having arrived to check on those who are already receiving treatment, have supervised the taking of the initial dose from each 'blister' pack. The mothers kept the children in their arms during their own treatment.

blinded by the disease through paralysis of the muscles controlling the eyelids. This is a dreadful complication as sightless people usually compensate by relying on other senses, but leprosy patients who have already lost sensation in hands and feet find themselves doubly disadvantaged.

Leprosy is not a purely tropical disease, however, having reached epidemic proportions in Europe during the Middle Ages. The last indigenous case recorded in Britain was in the Shetland Isles in 1798, though it was prevalent in Norway until the end of the last century and can still be found in Spain and Eastern Europe. Far from being a thing of the past, in 1990 it was estimated by the World Health Organisation (WHO) that there were up to 12 million leprosy sufferers in the world, with 4 million of these in India alone. One hundred and fifty two countries reported people receiving treatment for leprosy: 53 countries were classified as endemic for the disease - with a prevalence rate of at least 1 per 1000 of population. Appalling though this fact is, worse still is the fact that many still receive no treatment and consequently suffer from what is now a curable disease.

Since 1982, WHO has recommended multidrug therapy (MDT) as the effective treatment for leprosy. Combining two or three different drugs, MDT cures most of those with the less serious form of the disease within six months and most of those 15% of sufferers who get the more serious and infectious type within two years. If treatment can be started early, then disfigurement and disability can be prevented - and social stigma can also be avoided. MDT has the added benefit of rapidly rendering those few highly infectious patients non-infectious, helping to prevent the spread of the



**ARJUN SHARANAPPA**, aged 65, has just discovered that he has leprosy - but he is one of the lucky ones because he can expect regular treatment and a cure within six months. A jewellery maker from the village of Ujalamp, in Bidar District, northern Karnataka, he came forward for examination after a health education session given by the District Leprosy Officer (left). Since his leprosy is in its early stages and he has not yet developed any deformity, he should be able to continue with his work unhindered. Lepra is supporting the Indian Government's National Leprosy Eradication programme in Bidar District.

disease. LEPRA's aim is to work towards the eradication of this dreadful disease through the implementation of MDT and development of an effective vaccine. So far, its greatest success has been in Malawi, where the association was invited to co-ordinate a leprosy control programme. By 1990 the number of cases had been reduced to less than 2000 - from an estimated 50,000 when the programme began almost 25 years earlier.



**ADAMMA** is forty years old. She came to the Bethany Leprosy Colony at Bapatla, Andhra Pradesh, 17 years ago after she had been expelled by her husband when he discovered she had leprosy. She was cast out with a two-year old son and her new-born daughter of just three days. The baby died a few days later and her son has since died of TB. Adamma herself now also has TB. While her leprosy has now been cured, she did not receive treatment early enough to prevent severe deformities of her hands and feet.

In India, where a third of the world's leprosy sufferers are to be found, LEPRA India (funded by LEPRA UK) is supporting the Indian Government's National Leprosy Eradication Programme (NLEP) in four highly endemic districts with a total population of over 7 million people. At LEPRA India's recent annual meeting it was announced that in just two years 22,000 patients had been released from treatment as cured and that a further 48,000 patients are currently under treatment.

A disturbing facet of leprosy which has to be dealt with is that of stigma and social ostracism. It is for this reason that public health education programmes are important. In rural areas it may be difficult to get messages across to people concerning leprosy and its treatment, and this increases the need for mobile medical workers with experience of diagnosing and treating leprosy and providing information to scattered communities. In urban areas the scope for publicity campaigns is greater and in India LEPRA's Hyderabad project has been able to take advantage of the urban environment. Throughout 1990 all 77 of Hyderabad's cinemas showed slides on leprosy at all five daily shows and, at the request of the Police Commissioner, the city's 2000 buses each carried a sticker saying 'leprosy is curable'.

Progress can be seen in the fight against leprosy, but without the regular support of tens of thousands of people throughout the UK every year LEPRA's work could not continue. The fundraising activities encouraged by Tubby Clayton in the 1930s have developed and diversified, but they are as important now as ever for LEPRA's work on the behalf of leprosy sufferers.

## RETIREMENT CHALLENGE

The article by Ken Prideaux-Brunne under this heading (*Point three*, February 1990) led to a two month visit to Albuquerque, New Mexico, USA, by Mary and Michael Tamlyn from Exeter. Mary, a professional Social Worker, had spent three weeks on holiday in Missouri in 1985. Michael, a retired bank employee who lists his main retirement interest as gardening, had not visited America. Here are their impressions:

We have returned from an exciting adventure which resulted from our response to the article in *Point three* in February 1990 when Ken invited members aged 55 and over with two months free time available to apply for volunteer work in the United States. We felt the opportunity presented by Retirement Challenge was not to be missed, and so early in October 1990 we set off for Albuquerque, New Mexico, to work at St Martins Hospitality Center, a day shelter for homeless people. The arrangement was that we paid our fares and would be accommodated by the Center free of charge.

We had received some information from Ken, read a little about the area in our Local reference library and had a couple of brief conversations with the Center about our time of arrival, but for us it was very much a journey into the unknown. After a ten and a half hour flight to Houston, Texas, followed by a one and a half hour internal flight, we arrived in Albuquerque, where two smiling people displaying a board saying 'TAMLYNS' were at the barrier.

We stayed between two homes, half the time with Susan and her husband Ed and their family. A member of the full time staff as Program Director and Ordained Secretary, Susan was originally a nurse. She then trained as a psychiatric nurse and finally was ordained priest in the Protestant Episcopal Church. The other half we spent with Sheila, a volunteer at the Center. Our hosts were most welcoming and warm-hearted and we received very generous hospitality, not only from those with whom we stayed but also others whom we met, and we have made many new friends.

Whilst New Mexico - incorporated into the United States in 1912 as the 47th State - is the fifth largest state in the USA, the population is only 1.3 million, one third of whom live in Albuquerque, which has mushroomed to its present size from about 35,000 in 1940. Now having a population equal to Bristol in the UK, it has all the facilities to be expected in a big city including an Episcopal cathedral and a university with 25,000 students. But it also has an estimated 2,000 homeless.

Albuquerque is high, with an altitude 5,500 feet, which is higher than Ben Nevis; hot, with an average high for October of 72F (average low 45F) and a variation of about 30 degrees in a 24 hour period; and dry, as the average rainfall is only eight inches. The intense heat of the sun at mid-day meant

## ST. MARTIN'S



## HOSPITALITY CENTER

that Michael quickly had to adopt the local style of headgear, a baseball cap. Fortunately water was plentiful, coming from an aquifer deep below ground. New Mexico has been described as 'boots and blue jeans country' and stetsons and cowboy boots were a common sight on the streets. We certainly felt that we were in frontier territory.

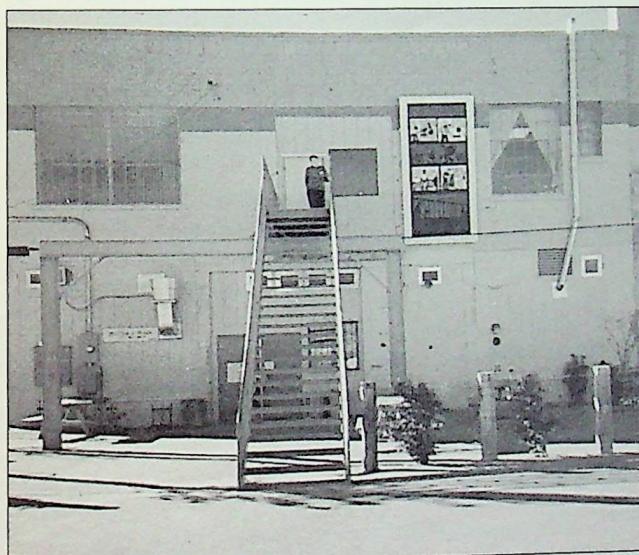
On arrival our hosts insisted that we take it easy for a day or two before commencing work, 7.20am to 3pm Monday to Friday, at the Center in downtown Albuquerque. Each morning we were driven 12 miles down a crowded freeway and on arrival at the Center would find two or three staff already preparing for opening at 8am. Between then and closing time at 2pm, 250 to 300 people would have used the Center.

Fairly soon after our arrival we would be joined by other volunteers and we would all help to ensure an ample supply of hot black coffee would be available with whatever food had been donated, that the various work stations were stocked with supplies and the clothing exchange tidy. It was always a scramble until 7.50am when Susan would call 'Let's meet folks', and we would all gather round a table for notices, a brief devotional reading and always the Lord's Prayer, which we recited together holding hands. At this stage it was not unknown for Francie, the ebullient volunteer organiser, to say, 'Folks I'm praying real hard for ... to show up' - the missing volunteer - and somehow they always did! Francie, a lady gifted with remarkable powers of persuasion and described by one volunteer as 'the firmest softie that I know' is accustomed to having her prayers answered!

The doors then opened and the clients, who had been gathering for more than an hour, poured in. Who are the clients? Official statistics state the population of New Mexico is made up of 8% native American (Red Indian of the Navajo, Apache or other tribes) 32% Hispanic (Spanish origin) and

60% Anglo. Our impression was that the proportion of Red Indian and Hispanic clients using the center was higher than the percentages indicate. Many of the Red Indians had exotic names. Ken Onefeather, Joseph Spotted Hawk, Aloysious P Two Two, Marks War Eagle, Cherokee Rose and Debbie Yellowhair. Initially we had some difficulty in pronouncing Spanish names. Spanish was frequently spoken and some of the staff and volunteers were fluent linguists. Some of the clients had come over the border from Mexico, probably as illegal immigrants. Although there were a few women and some families, most of the clients were men aged between 17 and 65.

Our work varied and often one of us would be at the front desk, which was the reception counter and always busy as the center is a mailing address for clients and also received messages for them; telephones are available for them to make outgoing calls too. Clients constantly ask if there is mail for them and it is given out only against identification. Secured mail (food, stamps and items of value) is locked away and distributed at hourly intervals and there is invariably a queue. About 50 or 60 people will sign up each morning for a hot shower and they can borrow a towel and wash cloth and have soap and shampoo. Many other toilet items are available as are haircuts one day each week. Larger items, such as a typewriter, sewing machine, heated hair curlers and hair dryer, can be borrowed against a deposit such as an identity card. Writing paper and envelopes are available and items can be mailed for clients. Plastic bags and dustbin liners are much in demand for personal possessions, which can be left in storage either short term, part of a day or long term. Information sheets listing other food sites and overnight shelters and a map of Albuquerque are available.



Other work for volunteers included the clothing exchange, where each day 60 or more clients exchanged dirty clothes for clean, and often exchanged worn footwear at the same time. These clothes, along with the towels, produced quantities of laundry every day, which were disinfected and washed by volunteers in washing/drying machines and the clothes were then sorted and displayed on racks in the clothing exchange. The kitchen was another work area. As all food is donated,

there would sometimes be donuts or bagels to serve with the coffee when the clients arrived and a light breakfast was served at 9, again depending on donations, so it might be a nutritious soup or, failing all else, oatmeal. The communications center (telephone switchboard) was manned by volunteers, who handled messages for clients, and sorting of mail was a daily task as was the sorting of donations of food and clothes, which came in by the sackful.

In addition to the facilities aimed at making life a little more tolerable for those without a settled home, the Center houses an employment agency which places about 120 people in work - not necessarily permanent - each month. Other agencies attending the Center include Social Security and Veterans Administration. Alcoholics Anonymous hold regular meetings at the Center and there is a Literacy Program. Upstairs, above the day shelter, is a Drugs Counsellor and 'Project Care', a group of professional caseworkers working with chronic mentally ill homeless, a few of whom live in low cost housing owned by the center and situated in another part of the city. The first floor also houses the Executive Director and a small administrative staff, all helping to run a very efficient organisation.

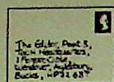
In addition to taking their turn during the week, volunteers are encouraged to attend a training session on Saturday morning each month, and Susan celebrates Holy Communion at the Center at 8am every Sunday. This is followed by a substantial breakfast, provided by congregations from churches of various denominations in Albuquerque.

Our hosts were eager for us to see as much as possible of New Mexico (widely advertised as 'The Land of Enchantment') and, with their help and encouragement - they insisted we took the odd day off - we visited within the State places including Santa Fe and, further afield, saw The Grand Canyon and visited Las Vegas and went just over the border into Mexico.

St Martins Hospitality Center is well organised and well run by a small team of dedicated staff who are extremely practical and non-judgmental in their attitude towards clients, a significant number of whom are mentally disturbed and volatile in temperament. Although few in number the staff seemed ever present to support volunteers and skilfully defuse potentially difficult incidents which did occur from time to time. Organised religion did not feature in the work of the Center to any noticeable degree, but almost all of the staff and volunteers are active in the practice of their faith - at least one is a Jewish - and our abiding impression is of an organisation that was founded in faith, whose members bear witness not only with their lips but also in their lives.

We were privileged to have visited the United States in this way and to have worked with a group of people whom we found direct, positive and so very friendly. We hope that other members will volunteer for similar work and will have an equally rewarding experience. ■

# Your Letters



## DON'T SHOVE JESUS OFF THE BRIDGE!

I am so relieved to discover that the magazine has made a clear turn towards the Christian church over the last few issues. Would it now be the right time to ask the authors of *Out of a Hop Loft* to explain how the opinion on page 129, 'Maybe it has left Toc H on the brink of discovering a new role...it doesn't necessarily have anything to do with God or the church', can ever be compatible with 'nothing is more vital to Toc H and its continued existence on its own characteristic plane than a strong insistence on its distinctively Christian aspects. Herein lies its real dynamic'. (*The Way of Friendship* by Tom Gulliver, 1980. Page 113). The original quotation is much earlier, coming from a work dated 1930.

This is another recent example of the confusing and inept communications that block any chance of Toc H being acceptable to people today. How do you expect people to understand what we are about, when our own best efforts can be so contradictory?

I accept that more than one view is necessary for dialogue to take place, and it may just be possible for the Toc H ship to make headway with more than one rudder, but not while the crew are heaving and shoving Jesus off the Bridge!

Revd Colin Gibbs  
Wrexham

## STEREOTYPING LANGUAGE BY GENDER

Ref. the controversial issue of language being used as a tool to aid gender stereotyping (July Point three), some years ago our Banbury electoral rolls were written 'Mr, Mrs etc'. Since I am not Mr or Mrs I signed it as 'etc.'! This was not subsequently even queried, but I referred the matter to a national women's organisation I belonged to who, in turn, passed it on to a woman MP. The MP said that the electoral rolls were printed locally and not by the Stationery Office. I then referred the matter to the local electoral roll officer who said that they did in fact come from the Stationery Office. In the fulness of time they were changed to Mr, Mrs and Miss.

Gladys Burt  
Banbury

## GROUP NEWS

### Chiltern Hills Group

The new Chiltern Hills Group which started in January this year and meets fortnightly at Headquarters in Wendover is going well with 15 members. They held a successful lunch in June to raise money for the Peter East fund to help flood victims in Bangladesh. The grand sum of £117 was raised reports Group secretary Angela Gregory.

## A WELL KNOWN IMAGE

I recently attended the South West Regional meeting at Lindridge House and there was a discussion about hiding our light under a bushel. I have noticed that if I wear the traditional octagonal lamp badge or the plain tie with the lamp motif, it attracts immediate recognition, admiration for the design, and prompts the inevitable question 'What is Toc H?' May I suggest that, when the existing stocks are exhausted, we return to the old lamp symbol which will perhaps gain us more members.

Derek Brown *Par, Cornwall*

## THE INSPIRATION OF TOC H

In reflecting on your editorial on the magic of Toc H in June's issue, I think there is a lot of truth in the statement that you don't necessarily need to become a member, or to attend church, to be a Christian.

I was a member of Toc H for 30 years and the real satisfaction I found was in helping in the community. This was probably why I was made jobmaster. While I am still not sure of my answer to the question 'Do you accept Jesus as your saviour?', nevertheless I am still inspired by that part of the Toc H prayer that refers to 'leaping with joy to any task for others'.

F. Staples *March, Cambs.*

## POINT THREE PHOTOS

What a pity that all the photos in Point three come out very dark. I understand that this is due to using recycled paper. Can we change back to more suitable paper some time?

D.L. Catt *Leatherhead*

## MORE HUMOUR IN MAG.

When I was asked to talk to my branch recently, I expressed the opinion that the *joie de vivre* which was enjoyed in branches some years ago was now not so evident. We recite in the family prayer 'to leap with joy' - 'high hearted happiness', but I find it sadly lacking in so many of our gatherings these days.

*Point three* might benefit from some humour; years ago I found the humorous column in the house magazine the first reading of many staff. How about this for starters! :

A Toc H branch in Lancashire took a group of elderly citizens on an annual day out to Blackpool, with supper on return. On the most recent trip, one old dear approached a branch member and said, 'that's the best free trip I've ever had. When does the bus go back to Blackpool?' It cost them £25 to send her back by taxi.

A Yorkshireman wanted the inscription on his wife's gravestone: 'She was thine'. He complained to the stonemason, 'You've missed out the E'. 'Soon put that right' was the response. On his next visit to the graveyard he was astonished to read on the stone: 'E! She was thin'.

And, on the controversy about what we call the person who occupies the 'chair', could we not agree within the movement to use the word Presider? My dictionary defines this as one 'who occupies a place of authority'; 'to exercise guidance, authority or control'.

Gwilym Edwards, *Clwyd*

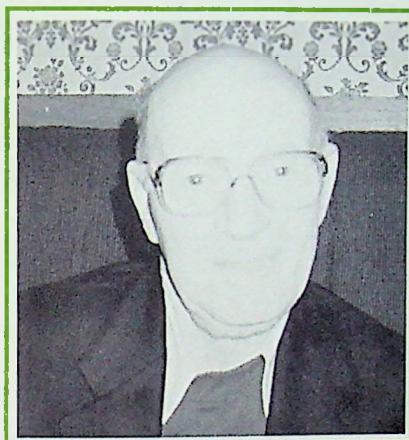
# BRANCH NEWS

**Melton and Charnwood Branch** tell us that Harry Gee, well known to all members from the Leicester area, has been in the news recently. He has announced that, at the age of 84 and after 46 years as President of the Leicester Philharmonic Society, he feels it's time to give way to a younger person. Harry joined Toc H in the 1920s in Leicester and remains a keenly active district member as well as being involved in many other good causes.

**Northampton (J) Branch** continued their tradition of an annual outing for the elderly with a coach tour. After exploring country lanes, the party was welcomed at Misterton Hall near Lutterworth by Mrs Craven, owner of the Hall. They were served tea, prepared by members, in the Rutland Room adjoining the Hall before returning to Northampton.



**Taunton Branch** was one of 13 small charities that set up stalls to sell a variety of goods at a Charities Fair held at Comeytrawe Community Hall, Taunton. The day was a great success and the branch raised a very useful sum for their next West Somerset Toc H project. They displayed a Publicity Unit prepared by the staff at Lindridge House and were pleased that they had several enquiries about Toc H and its projects.



**Jim Beveridge** - *'Involvement' is his middle name.*

It was a Sunday afternoon and I had just finished a training session with my section for a forthcoming competition, at which time I was an Assistant Commandant in the St Andrews Ambulance Association. A local fireman called Sandy came up to me and asked if I had a few minutes to spare as there was something he wanted to ask me. 'Had I ever thought of joining Toc H?' I said I didn't know anything about Toc H. Sandy invited me to their branch meeting the following Monday. He knew that I was already very busy with the Church YMCA, indeed some weeks I was out five nights giving lectures to various organisations. He told me he thought that involvement seemed to be my middle name and this was why he wanted me for Toc H - Toc H is all about involvement with people and that's why he wanted me to join them. Needless to say I took up his challenge, and have to admit that the atmosphere at that first meeting was so different from any other I had ever attended that I was hooked from the very first.

## VERY TOC H!

I waited till my probation period was completed before questioning the lack of publicity, which I felt was detrimental, only to be told in Toc H you never let the left hand know what the right was doing. This to me was all wrong and I proceeded to have this idea hit on the head. I managed my point eventually, not without a lot of arguing, but no bitterness. A phone call, right name, wrong number, was how I was introduced to work with the mentally handicapped. This led to forming a club which has been running for the past 15 years.

Visiting other branches was something I always looked forward to with real enthusiasm and, apart from broadening ones outlook, you met so many wonderful people; Lindsay Orr, Ian Frazer, Sandy Giles, John Christie, are now legendary.

I owe a great debt to staff members Adrian Dudman and Bill Baines. They took me on my first course at Alison House, pointed the way and made things so much easier for me to get to grips with dealing with people.

The highlight of the year continues to be the annual meeting at Swanwick - good healthy debates and good fellowship. Long may it so remain.

As Branch Chairman for the past 20 years I am in the position to say that Toc H has become a way of life to me. I have never regretted attending that first meeting and hope to attend many more.

**Jimmy Beveridge** is Scottish Regional Chairman

# Up Date

## The Summer School - Alison House - 15 to 22 June 1991

It is now 26 years since Padre John Jones and Ian Fraser began the Summer School for members and friends of Toc H; a week when they could develop and enjoy the fellowship and give a little time to consider some important item of the day. They began with Ian's newly published book 'Our Contemporary World', so we followed this pattern by taking a look at the re-issue of Bob Knight's 'An Honest Test'. Written almost 25 years ago and felt by many to be the heart of the matter for members of Toc H, its new availability to members will help to emphasise the Christian basis of our movement. We were all delighted to have the Revd David Parker with us for our first two sessions when we spent some time considering our own abilities to see and understand, to evaluate and make decisions. For our third period I spoke of Toc H books being stimulative and helpful in our quest to be effective



Bob Knight (foreground), gave a challenging talk about his book *An Honest Test*

members of our movement. For our last session we were most certainly 'twice bles' for we had both Bob Knight and Ruth Boyd with us and those who were there will remember their visit for a very long time. It was good to have Bob back from retirement - he came to open the session but continued to hold the interest of everyone throughout the whole of the period. Ruth told us about her plans and hopes for *Point three* and we all expressed our appreciation of the improvements she has brought about so far. Finally we all agreed that *An Honest Test* and *Point three* should be in the hands of all members everywhere. Our grateful thanks to

Dorothy and Bill and the staff for taking such great care of our material needs, and to the Revd Bill Elliott and his assistants who looked after our spiritual needs. The next meeting will begin on the 20 June 1992.

**Cyril Carrier, Chairman  
North Wales and North West Region.**

**Congratulations** to Jack Hart of South Dorset District on receiving the British Empire Medal in the Queen's Birthday Honours on 15 June. Jack says that Toc H has been a real influence on his life since he was enrolled a member on 12 January 1925.

## Welcome to 26 New Members

The following new members were registered during June

Miss Louise M Davies, Ian J Moore (Avon District)  
Andrew J Carpenter (Bangor Brown Bread Action Group)  
Miss Karen M Brooks (Budleigh Salterton J)

Miss Kim M Macpherson (Central Branch)  
Mrs Marjorie Parkinson (Codsall W)  
Mrs Hilda R M Evans, Mrs Florence M Elliott (Hazel Grove J)  
Miss Susan C Young (Leominster J)  
Mrs Glynis Tipper (Melton Action J)  
Mr Frans Devos, Mr P J Haakman (Poperinge J)  
Ms Betty A Packwood (Rushden Pytchley W)

Mrs Janet Y Clarke, Mrs Anna Croft, David J Peasgood, Mrs Sandra C Peasgood, Mrs Ann Thompson, Philip Thompson (Scartho J)  
Mrs Margaret A Hanson, Mrs Mary Kirby (Shiregreen J Group)  
Ms Diane Cox, Alexander J Fox, Mrs Daphne Harding, (South Devon District)  
Mrs Irene Bankhead (Tyne and Wear District)  
David William Baker (Winsford J)

## Deaths

### In June

Olive Curd (Peterborough & Stamford District)	Dennis M Gibson (Dittons & Tolworth )
Phyllis M Small (Ashby-de-la-Zouch	Roland Hammond (Melton Mowbray)
Dorothy Stoy (Wolverhampton)	Dora Wright (Hunstanton )
Gwilym E Williams (Rhyl North)	

*Not previously recorded—*  
Charles F Burgess (Surrey District)  
Muriel Field (Prestatyn & District)  
George Lewis (Dolgellau)

### APOLOGY

In the June issue of *Point three* we mistakenly reported the death of Winifred M Stevens. We have since heard that Winifred is very much alive. We do apologise for this mistake and any distress caused.



## BOOK Review

Our commitment, rooted in the experience of Talbot House, to create peace where there is conflict, is not an easy or comfortable option. It's a call to explore the nature of true spirituality. But we can easily be tempted, writes Gerard Hughes, Jesuit priest, peace campaigner and spiritual director, to turn that into 'a bland spirituality, bringing false comfort to the pious, anaesthetising them to the pain of the world and so shielding them from the need to change.'

As readers of his earlier *In Search of a Way* will expect, Gerard Hughes has written both a travel book, telling of his adventures on his walk through Europe to Jerusalem, and an account of an inner spiritual journey. It's a reflection on peace, peace in a world of nuclear confrontation, terrorism and high-tech warfare, and peace in the depth of our own souls. The two, world peace and inner wholeness, are aspects of one spiritual truth. Inner wholeness cannot be achieved through a 'fractured spirituality which divides matter from spirit, body from soul, natural from supernatural, religion from life'. And peace is far more than the dismantling of missile sites; 'we must face the far more threatening and difficult task of dismantling our minds and hearts'.

Religion is too often divisive, a way of defining the elect rather than a celebration of the unity of all creation.

Yet, says Hughes, 'the more the Catholic church commits herself to the problems of justice and peace, the more likely she is to

Seeking True Peace

*Walk to Jerusalem*

by Gerard W Hughes

Darton, Longman & Todd, £7.95

appreciate and value not only her own tradition but also to see and understand the revelation of God in other Christian denominations and in other religions'. For, as he writes elsewhere: 'God is a living reality, not a concept.'

Religion has also not been immune from the temptation to seek power (to the glory of God, of course) rather than to follow in the vulnerable footsteps of Jesus, who deliberately emptied himself of divine power. Yet, 'we can never find peace, with all that peace means - fullness of life, good health of mind and body, right relations with one another, within ourselves and with creation - unless we learn that peace can never be preserved through the exercise of power'.

Those who already know the writings of Gerard Hughes will need no urging to get this new book. Those who don't may, I hope, see from these few 'tasters' how powerfully he speaks to a movement born out of the mud and suffering of Flanders and out of an upper room which was a school of peace.

This is a serious book on the most serious of themes but it is shot through with humour and humanity. My final 'taster', then, is of Gerard Hughes walking through a pine forest, with the sun winking through the trees, and praying 'to recognise the wink of God and to hear his laughter in my own and other people's seriousness and solemnity'.

*Ken Prideaux-Brune*

E.C. and Tower Hill Joint Branch regret to report the death of a dedicated member of Toc H, **Mary Simmons**. She joined the movement over 50 years ago and took part in any activity needing her help, including the Hungerford Hostel for the Homeless and teaching Sunday School. Mary held most offices within the branch, finally becoming a most able Pilot. She was a truly wonderful lady and will be sadly missed.

**SJC**

**Muriel Field**, Treasurer of Prestatyn and District Joint Branch, passed away in April at the age of 60. The daughter of a founder member of the branch, she had been a member for only three years, but her years of service in many organisations within the town of Prestatyn typified the spirit of Toc H. Although she did not enjoy good health, she was a born organiser and a most willing and enthusiastic worker for the branch. She is sadly missed.

## SPECIAL TRIBUTES

We give thanks for their lives

Weymouth Joint Branch report the death of their padre, the **Revd Colin Wood**, after a sudden illness. His total involvement in branch life, his untiring visits to the sick and bereaved, and his unshakeable faith will be sadly missed by all members of the branch.

**DP**

**Dorothy Stoy**, a founder member of Wolverhampton (W) Branch in 1938, died in May 1991. During the war she was an enthusiastic visitor of St Dunstans patients and attended the dances which helped them to regain their self-confidence. A lady of letters, she often recorded the Log in verse. Despite ill health, she valued her membership in Toc H and the friends she had made there. **JN**

Ashby de la Zouch Women's Branch report the sad loss on 23 May of **Mrs Phyllis Small**. She took part in and enjoyed all Toc H activities and was a very enthusiastic member. **BMW**

It is with regret that we note the death of **Mrs Henrietta Sophia Chapman** in April. In the 1920s and known as Hetty Williams, she was secretary at Mark IV Manchester and had been a Toc H Builder since 1932. **MP**

We are saddened to report the death of **Liz Bartrop** on June 24 at the age of 34 years. She joined the staff as housekeeper at Alison House in 1986 with her husband, Derek, who was warden. They left at the end of January 1990. Liz was a very hard working member of staff and a deeply committed Christian. **RB**

'Death, then, being a way and condition of life, we cannot love to live if we cannot bear to die.' **William Penn**

## THE STILL CENTRE

FRIDAY 20 to SUNDAY 22  
SEPTEMBER

at CUDDESDON HOUSE

During this weekend there will be an opportunity to think about stillness with some periods of silence interspersed with talks and discussion.

Cost for the weekend will be £20.

Further details from  
Revd Alan Johnson at Headquarters

With the forthcoming retirement of Ted Tunnadine we are urgently seeking an

## HONORARY TREASURER.

If you know of any committed Toc H member who might be interested, or if you are interested yourself...

All enquiries to, and details from:  
Stewart Casimir, Executive Secretary,  
Headquarters, Wendover.  
Telephone: 0296 623911

## KHASDOBIR YOUTH ACTION GROUP NEEDS YOUR HELP!!

Toc H is committed to funding the Khasdobir Youth Action Group Project in Sylhet District of Bangladesh. For each of the last three years the Overseas Development Administration - the aid wing of the Foreign and Commonwealth Office of the British government - has granted the project £9,000, on a 50/50 basis with Toc H. The ODA has decided to discontinue that funding partnership and Toc H is now required to find the full amount of £18,000 per year. Representations have been made to the Prime Minister and others. Following the article in May's *Point three* and news of the cyclone, over £8,000 has been received and transferred to K.Y.A.G. **Thank you.** A redoubling of effort is now required if Toc H is to ensure that this work, begun by Peter East, M.B.E., continues.

All donations should be sent to The Toc H International Office, 1 Forest Close, Wendover.

Are you elderly, handicapped or lonely? Would you like to 'tapespond' with me? I can offer you conversation, music (no pop or jazz!), fun items, etc.

H. Sydney Cox, 12 Esplanade,  
Burnham, Somerset TA8 1BE

## A PEACE OF FLANDERS

A special visit to Talbot House, Poperinge from 8 to 12 November 1991 at a time of Remembrance to explore issues of conflict and reconciliation.

Departure from Hatfield or Dover Priory Station. Some local overnight accommodation may be available on application.

Leaders, John Burgess and Alan Johnson.

Cost: approximately £120.

For further details please write, or to book a place, please send a deposit of £40 to:

John Burgess  
66 Park Meadow, Hatfield, Herts AL9 5HB  
(cheques payable to: J.U. Burgess - Toc H Account)  
Please note: Some selection of applicants will be made to ensure a balanced group.

## INTERNATIONAL PROJECT 1991

### TALBOT HOUSE, POPERINGE

The appeal to branches for financial help resulted in £2,056 being received by Janet and Leslie Major of Andover, who coordinated the appeal. The Project Organisers wish to thank the branches for their generosity and Janet and Leslie for the time that they gave administering this appeal.

## TREFOREST TOC H

Invite you to a family fun day at  
Taff Meadow Park, Treforest, Pontypridd.

Saturday 3 August 1991

Stalls, competitions, side shows, brass band, games. All welcome.

For further information contact:  
Louisa Evans, 13 Richmond Crescent, Cardiff.  
Tel: 0222 892237

**Campaign 91. THE THIRD STAGE** > CAMPAIGN 91

- a) At Cuddesdon...on the week-end 27/29th September
- b) In Nottingham...on the week-end 11/13th October

"Now is the time to apply for a place on one of these week-ends, at which we will be working with each other on ways in which we can all take on some new responsibility for the growth of Toc H"

Cost £5 per head, payable on application. Applications to Bill Bains, 25 Whinmoor Gardens, Leeds, LS14 1AF.

## Small Ads

Small advertisements must be received (with remittance) five weeks before publication day, which is the 23rd of the preceding month. The charge is 10p a word (minimum £1) plus VAT, to *Point three* Magazine. Rates of display advertisements can be obtained from the Editorial Office, Toc H Headquarters, 1 Forest Close, Wendover, Bucks HP22 6BT.

**Hythe, Kent** - homely accommodation in member's home. Bed/breakfast and/or evening meal or full board, very reasonable rates. Enquire Nesta Cock, 7 Tourney Close, Lympne, Hythe, Kent CT12 4LL. Tel: 0303 269407